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"What I say unto you I say unto all, WATCH."—Jesus

TRUE SELF-CARE
IS RADICAL RELIANCE
ON GOD DANGEROUS?
STUPENDOUS HEALING POWER



- 1081 **Is radical reliance on God dangerous?**
G. Stanley Hammond
- 1084 **A misconception is always curable** Robert A. Moss
- 1087 **True self-care** Gertrude Bayless
- 1090 **Healing** (Poem) Jules Cern
- 1091 **Joyful persistence** Jane Partis McCarty
- 1094 **Stupendous healing power** Desmond E. Mac-Kwashie
- 1097 **Prayer for myself** (Poem) Carolyn Fay Ruffin

EDITORIALS

- 1098 **From the Directors: The Christian Science Monitor**
- 1101 **A simple, usable rule**
- 1103 **Guidance through Christ, not chronology**

FOR CHILDREN

- 1106 **Angels on the boat** Amy Lynn Faulstich
- 1108 **My favorite Bible verse** Courtenay Cassel

TESTIMONIES AND FEATURES

- 1110 **Testimonies of Christian Science Healing**
- 1118 **Christian Science Lectures**
- 1119 **"God is at camp, too"—A New Pamphlet**
- 1120 **Letters to the Press**

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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“What I say unto you I say unto all, WATCH.” Jesus

Is radical reliance on God dangerous?

G. STANLEY HAMMOND

I was a newcomer to Christian Science. I had always thought of the word “radical” as meaning extreme—even dangerous. Now I was being exposed to the term in connection with reliance on healing. “Christian Science healing sure is different,” the thought kept recurring, “but is *radical* bad?”

Eventually I got beyond that impasse, became an ardent student of this Science, and found radical reliance on the healing power of God to be a natural and important part of Christian Science. Mary Baker Eddy, the Discoverer and Founder of Christian Science, states, “It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error.” On the same page she says: “Only through radical reliance on Truth can scientific healing power be realized.”¹

This Science, which is fully in accord with the teachings of

Christ Jesus, follows the way Jesus healed—by prayer, not by using drugs or other material means. Christian Science healing rests on the fact that man is created perfect in the image of God, who is the only power. The use of any material means would act as a deterrent to spiritual healing by dividing our allegiance between Spirit and matter.

Christian Science *is* radical in its reliance on God as the healer. As one turns wholeheartedly to God for healing, he sees results—better health, more meaningful personal relationships, an adequate meeting of financial needs.

The healing power employed by Jesus—the Christ-power which he evidenced in his lifetime—is present here and now. Christian Science is totally different from any material method of healing; its healing procedure dissolves faith in matter and restores a realization of and reliance on the allness and perfection of Spirit. This deeper way of healing can be illustrated by Jesus' healing of a man who had been ill thirty-eight years. The man thought he could be healed by getting into the pool of Bethesda. He was not relying on a higher power at all. Jesus recognized his condition, listened to the man describe his need to reach the pool, and then dismissed all excuses, rationalizations, and opinions about his case by saying to him, "Rise, take up thy bed, and walk."² The man was healed immediately.

Jesus' radical approach, certainly different, healed the man. Seeing only the perfectness of man, Jesus healed effectively.

Is radically relying on God for healing dangerous?

How could turning fully to our Father-Mother God for help put us in jeopardy?

God is Love, omnipresent, always caring. God is the great Shepherd, always ready to aid us. God is total and absolute good. How far can we trust God? Can we ever be in a position where it would be considered unwise to trust God? We can trust God at all times, under all circumstances. God's reliability has been proved. It is our trust that needs strengthening.

God helped Moses lead a nation. Again and again he saved His people in time of need. God, divine Principle, was relied on by Jesus in the healing of cases of leprosy, palsy, epilepsy, sin,

and even death. God protected the Apostle Paul during his ministry.

Prior to becoming an active Christian Scientist, I used to think, "I'll rely on God for business problems, to help if I have difficulties with people, and for most physical problems; but if I ever experience a serious accident, well, then I might find it hard not to falter."

After relying on Christian Science for a number of years, I faced an unusual test in which there was no time to debate where I would place my reliance. One and a half hours before conducting a Wednesday evening testimony meeting as First Reader, I was seriously bitten by a dog. My wife was immediately asked to pray for me. Sensing what needed correcting, she roused me with these requests: I was to proceed with my preparation for the meeting and to avoid looking at the injured hand.

I thought of Mrs. Eddy's statement, "Right is radical." On the same page she says, "When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error."³ Through the pain came tears of gratitude for God's love. I knew I was as cared for as one could be; I was in the hands of the best Physician.

The reading that night was related to the elimination of fear. By the beginning of the testimony portion of the meeting I was able to move the hand somewhat, and in a few days there was no sign of any injury.

Yes, Christian Science healing is radical in its total reliance on God as the only healer, and it demands radical reliance. Totally different because it is based on the ever-presence of God, Love, it is always safe and sure.

¹ *Science and Health with Key to the Scriptures*, p. 167; ² John 5:8; ³ *Science and Health*, p. 452.

A misconception is always curable

ROBERT A. MOSS

In the fifth chapter of John's Gospel there is a meaningful account of Jesus' healing of a man who had suffered from an infirmity for thirty-eight years. A great number of sick, disabled, and blind people were in the habit of lying in the five porches that gave access to the pool of Bethesda to wait for the "troubling" of the water. For they believed the water would cure whoever managed to get in first after it was disturbed. Because of his infirmity the poor man had never succeeded in being first in, and it was in this sad situation that Jesus came upon him.

To the Master's compassionate question, "Wilt thou be made whole?" the sick man explained that someone else always got into the pool before him. Scorning the long history of the man's condition and the superstitions associated with the pool, Jesus said, "Rise, take up thy bed, and walk." And the man did just that.

Perhaps we may see the five porches that supported the sick multitude as symbolizing the five material senses, which, as Christian Science reveals, support—and, in fact, originate—all of mankind's ills. These senses are the sources of the general belief that matter is substance. They are the instruments through which matter claims to hear, taste, touch, see, and smell. Christian Science shows them to be counterfeits of man's real senses, which are spiritual. These true senses testify to the wholly spiritual nature, the goodness, and the unchangeable harmony of everything in God's creation, the only creation there is.

Christ Jesus proved this perfection of being for the sick man by nullifying the entrenched conviction that had held him in bondage for thirty-eight years: the illusion that he was an infirm mortal. The long duration of the infirmity could not hinder or

delay the dispelling of this illusion of the senses that had so deceived him, nor his consequent healing.

The deception of the physical senses in tricking mankind into accepting their evidence as true and unalterable was exposed forever when Mrs. Eddy discovered and founded Christian Science. She showed the material senses to be false witnesses that cognize spiritual identities, or ideas, as material objects, and she demonstrated mankind's God-given dominion over these senses by her healing work, teaching others to do likewise. "Sickness, sin, or death is a false sense of Life and good,"¹ she states.

Mrs. Eddy proved that the healing method of the Master was not confined to himself and his own time but, when understood, was available to all people throughout all ages, as Jesus himself promised: "He that believeth on me, the works that I do shall he do also."² Would not Jesus' healing work mock every sufferer, every sick person, every invalid on a bed of pain, who reads of it today if that work were limited to the Master's own person and period on earth?

The recognition that what we are suffering from—whether illness, pain, unemployment, lack, or any other woe—is only a false sense of something, acts as a potent force in uplifting hope and courage to seek a solution of the problem. We can see and rejoice that we are not faced with something intractable, entrenched, solid, but simply with an illusory sense of things, a misconception. How can there be an incurable misconception?

Establishing a proper view of the difficulty as a false sense, we can confidently begin the job of correcting it with the truth of being—regardless of its nature or the length of time it has seemed to be with us. Truth enables us to banish this deceitful sense that would keep us from enjoying the harmony that is everyone's true birthright as a child of God—and to be healed. Mrs. Eddy assures us in *Science and Health*, "Outside the material sense of things, all is harmony."³

The "great multitude of impotent folk, of blind, halt, withered," in the five porches were victimized by another fallacy of the material senses: the superstition that "an angel went down at a certain season into the pool, and troubled the water," giving it

curative properties. So whenever the water was disturbed, this was the signal for a desperate struggle to get in first.

How typical this is of the phases of animal magnetism that find expression today in witchcraft, hypnotism, astrology, palmistry, fortune-telling, theosophy, spiritualism, and the many other unscientific beliefs and superstitions presented for acceptance by the public! And how frustrating are the consequences now as then to those who place their faith in such "abominations,"⁴ as the Old Testament describes them!

Mysticism and superstition have no place in Christian Science, which heals by lifting human consciousness to the spiritual sense of things. Just think! We don't need to change anything except our sense of it—from the material to the spiritual, from the limited to the unlimited, from error to Truth. "Let us accept Science," enjoins Mrs. Eddy, "relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence."⁵

¹ *Unity of Good*, p. 62; ² John 14:12; ³ *Science and Health*, p. 489; ⁴ See Deut. 18:9; ⁵ *Science and Health*, p. 249.

Next week in the Sentinel

"God's grace has never let His child fall into disgrace," says the author of an article concerned with teen-age promiscuity.

True self-care

GERTRUDE BAYLESS

The other day I opened my credit card bill to find printed on the envelope flap an advertisement for a home kit for checking pulse and blood pressure. Since then I've noticed that consumer groups are recommending other do-it-yourself medical gear, such as biofeedback machines and personal charts for keeping track of body rhythms. Even the public health profession of late has been encouraging the individual to assume more responsibility for his own health and physical diagnosis, instead of mindlessly taking his body to a doctor to get it fixed.

This trend is called self-care. It may be an encouraging sign when reliance these days on the state and on institutional medicine for health care is so common. Certainly Christian Scientists respect all sincere efforts to foster more individual responsibility for healing. They especially appreciate this humanitarian goal because they themselves share it and are striving for it—but in a very different way.

Indeed, Mrs. Eddy, the Discoverer of Christian Science, predicts that spiritual understanding can make self-care possible for all. She writes, "When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea."¹ Instead of dwelling on corporeality, treatment based on Christianly scientific understanding progressively frees us from it and brings out true self-care.

Christian Science and medicine have fundamentally different concerns. Medical care focuses interest on the condition of the body. Christian Science concentrates on the conditions of thought that underlie human experience and physical problems.

For example, Christian Science challenges the assumption that the material body is the self. In reality, the self is an infi-

nately talented identity expressing God, Spirit. Not ignoring or erasing the body, Science redeems it from materiality through the understanding of spiritual selfhood. Science opens up the possibility for the individual, step by step, of demonstrating his spiritual self in Christ, as Jesus did. He proved God cares for all. He showed disease to be a condition of thought from which the individual can extricate himself by discovering his own God-bestowed reality. Healings of the body are part and parcel of redemption from materiality—epiphanies, as it were, along the way to the individual's total self-realization in Christ.

God cares for man, and God does all the caring; but man is not just a passive recipient of God's care. He's an active witness to it.

To justify a dronish state, someone will occasionally quote Jesus, "The Son can do nothing of himself . . ." But the rest of the sentence unfolds the full dynamic of the situation: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."² Christ Jesus didn't sit on the sidelines. He saw himself doing—reflecting—whatever God does. And that's a lot! Like Jesus, the healer practicing spiritual self-care pitches right in and works the works of God.

True self-care is not selfish. Jesus demonstrated God's warm and watchful care for himself and others. What ensures healing is wholehearted commitment to God and to man's true self in Christ, rather than concern for personal health and comfort. The reality of this true self is here all the time, but we have to yield to it and practice it in order to experience it. In healing, we seek out and work for a radical improvement in self-concept. We can help a friend get well by seeing his perfect self in Christ so vividly that he too glimpses it.

So, while healing is individual, it need never be lonely. If recovery is slow, a person can ask a Christian Science practitioner for help. If he needs a nurse, there are Christian Science nurses and sanatoriums ready to aid him with loving, practical care.

Periodic physical checkups may induce disease by reinforcing fear—another condition of thought that often underlies body problems. Doing one's own physical checkups is no more ac-

ceptable in Science than having a medical doctor give a diagnosis. Daily spiritual checkups, on the other hand, bring calm to anxiety and help immunize the body against disease. A member of The Mother Church agrees to check his motives and acts daily in order to spiritualize them (see *Manual of The Mother Church* by Mrs. Eddy, Art. VIII, Sect. 1). He declares himself made of God's pure, nurturing thoughts and guided by Mind's faultless, protecting laws. Persistence in such spiritual self-realization routs disruptive moods that would derange the body.

Biorhythm charts are supposed to show a person his good, peak days and his critical, bad ones so he can plan his career and social life around the body's cycles. Such charting depresses thought and chains one's whole life to corporeality. It would make us think that body rules thought—a false belief underlying most bodily problems.

The true thought/body relationship is the other way around, body functioning under the thought-force of divine Mind. Mortal mind, even when educated, is not intelligent enough to govern the body healthfully. The body functions best under divine Mind. Divine Mind knows nothing about organic functions, but its infinite law extends to and directs them. "In Science, body is the servant of Mind, not its master: Mind is supreme,"³ Mrs. Eddy says. In its total challenge to the belief of life in matter, Christian Science redeems the body from both materiality and the control of a supposed mind apart from God.

Although the popular trend of medical self-care is toward home paraphernalia, the self-care more often urged by public health officials is improvement in living habits. Officials say that to increase hospitals and medicine won't advance people's health significantly, because most sickness today comes from misbehavior. Better life-values are harder to achieve but more likely to preserve health.

Therefore, officials are beginning to stress individual prevention over institutional cure. The editor of a recent publication on health care says, "Prevention of disease means forsaking the bad habits which many people enjoy—overeating, too much drinking, taking pills, staying up at night, engaging in promiscuous sex, driving too fast, and smoking cigarettes . . ." ⁴

Certainly Christian Scientists respect all sincere efforts for cleaner living and higher morals. This is another humanitarian goal that they themselves share but are striving for in a different way. Public health officials focus on better living habits as a way to prevent sickness. Christian Science focuses on self-discipline and self-control as necessary steps in spiritual growth. As with disease, so with bad habits, Science concentrates on the conditions of thought that underly the problem. To scientifically overcome bad habits, mortal thought—even when using sophisticated techniques like aversive therapy and hypnotic suggestion—won't do. Nothing works so well as a radical break from material techniques to the exercise of spiritual power.

Wholehearted commitment to the irrepressible goodness of God and to man's true self in Christ, rather than concern for personal gratification, brings better living habits as indications of redemption from materiality. Mrs. Eddy points the way: "Christian Science erases from the minds of invalids their mistaken belief that they live in or because of matter, or that a so-called material organism controls the health or existence of mankind, and induces rest in God, divine Love, as caring for all the conditions requisite for the well-being of man."⁵

The goal in Christian Science is total self-realization in Christ.

¹ *Science and Health*, p. 144; ² John 5:19; ³ *Miscellaneous Writings*, p. 47; ⁴ John H. Knowles, "The Responsibility of the Individual," *Dædalus*, Winter 1977, p. 59; ⁵ *Rudimental Divine Science*, p. 12.

Healing

Healing?

Not humanly *when*,
nor humanly *how*,
but through humble acceptance
of Life's perfection—
Now!

JULES CERN

Joyful persistence

JANE PARTIS McCARTY

Have you ever watched a baby learning to stand by itself for the first time? Or to walk by itself? A baby will stand up over and over again until it has learned to get up and sit back down freely. And a baby will also practice and practice until it can walk by itself. Babies don't fuss or fume about persisting. They just do it.

That same joyful persistence is a necessary ingredient in successfully practicing Christian Science. We, too, need to love what we are doing, to make our persistence natural and unquestioning.

Christ Jesus was so pure and unselfed and his spiritual understanding so clear that he could heal instantly. But he gave us a parable that shows he knew the value of persistence in healing work. He tells of a man who went to a friend's house at midnight and asked for three loaves of bread. The answer from within was, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee." Then Jesus explained, "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."¹ Jesus related this parable to his disciples after instructing them how to pray.

Now the parable doesn't mean that God is reluctant to answer prayer. In fact, Jesus tells us that God is more generous to us than a loving, human parent could possibly be. But it does show us that persistence in prayer is often needed to break down the mortal resistance to Truth, or God, that may be encountered in human consciousness.

If some physical condition is not healed as soon as we think it ought to be, do we become petulant, frustrated, or discouraged

instead of remembering Jesus' parable on importunity? Persistence is the attitude Christian Scientists should have to help them overcome a stubborn condition. We must hold unrelentingly to the truths we have accepted. God is omnipotent, all-harmonious, and omnipresent. He is divine Mind, the only creator. Since Mind is the one perfect cause, man and the universe are perfect ideas existing within this Mind. They are not material. As idea, or reflection, man has infinite spiritual capacities. God, divine Love, eternally maintains even the minutest aspects of His creation intact and harmonious.

We learn more and more of God's glorious nature and man's reflected abilities through study of the Bible and of *Science and Health* by Mrs. Eddy. We apply these spiritual facts to ourselves—and also to all creation. Each of us has a distinct, spiritual identity loved by God, his Maker. Each of us can see himself as perfect, spiritual, manifesting harmonious, intelligent action right now and always.

God is unchallenged, unopposed, because He is supreme. His creation is the only creation. We must deny the lie, or error, that claims we are mortals with problems. Where could a mortal come from if God is All? Is there a mind apart from God, a cause that produces fragile, easily disturbed, destructible mortals? No! Jesus termed the mythmaker that says there is, the devil and a liar. He also said it was the father of its lies. So whatever the discord we're dealing with, it is a lie. We need not fear a lie, even if it appears as pain, an ugly physical condition, stoppage of normal bodily action, or overaction. And we will not fear such difficulties when we are constantly holding to the spiritual facts.

Do we love the truths of Christian Science enough to persist in holding to them in the face of an unyielding physical condition? How long will we hold to these truths that are exposing the unreality of the ailment? Another hour? One more day? Until we're healed! the answer has to be. Mrs. Eddy promises in *Science and Health*, "By lifting thought above error, or disease, and contending persistently for truth, you destroy error."²

But do we pray consistently and persistently only to bring about a healing? We want to cultivate within ourselves the joy

of spiritualizing thought for its own sake. Jesus is the Way-shower, and until our accomplishments pattern his and culminate in ascension, we have goals to reach, work to do—and we must do it whether we are seeking a healing or not.

I had an experience in which persistence finally brought healing of a painful circulatory deficiency in my right arm. I prayed each day, but the condition seemed unyielding. Then a belief that was lying unhandled in my unconscious thought came to light: You're going to have to learn to live with this. I hastened to destroy that suggestion by recognizing that it was no part of my true consciousness as God's spiritual idea. My metaphysical work continued. Mrs. Eddy's references to *reflection* and *emanation* were studied with the aid of the Concordances to her works. I learned it is God's power that heals, not my own. And I learned to seek Truth for its own sake.

One day, nearly three months later, I realized I had been completely free for a week or so. The desire for healing had become so secondary to the joy of spiritual discovery that the healing had come unnoticed.

Jesus pursued his course Spiritward no matter what, and we must do the same. *Science and Health* states, "Jesus patiently persisted in teaching and demonstrating the truth of being."³ To complain about and resent an unhealed ailment only delays the healing longer by strengthening our belief that the condition is a reality.

We live in an age of seemingly instantaneous solutions—push a button, turn a knob, take a drink or a pill, and so on. So perhaps we have to work harder at being persistent than our forefathers did. Mrs. Eddy tells us what to do in a paragraph headed in the margin "Christian pleading": "Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick."⁴

¹ Luke 11:7, 8; ² *Science and Health*, p. 400; ³ *ibid.*, pp. 136–137; ⁴ *ibid.*, p. 418.

Stupendous healing power

DESMOND E. MAC-KWASHIE

Some two thousand years ago Christ Jesus proved the stupendous power of God, of Truth and Love. He healed the sick, fed the hungry, comforted the sorrowful, strengthened the weak, and raised the dead.

Toward the end of his mission the Master made two related promises: the coming of the Comforter and the repetition by his followers of the works that he did. He said, "He that believeth on me, the works that I do shall he do also."¹

With the discovery and founding of Christian Science by Mrs. Eddy in our age, we are witnessing the fulfillment of the Master's promises. Christian Science is proof anew of the power of the Christ, Truth, to penetrate individual and world thought and "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."²

That was how Christ Jesus was identified as the Messiah two thousand years ago. And that is how the healing Christ, or Christian Science, is identified as the Comforter today. Christian Scientists, as today's practitioners and demonstrators of the Christly method of healing, have undertaken to prove daily both for themselves and as an example for the world the constant power of the Christ to establish harmony in place of discord, health in place of sickness, peace in place of strife, confidence in place of distrust.

Mrs. Eddy writes in *Science and Health*, "Every day makes its demands upon us for higher proofs rather than professions of Christian power." Leaving us no room to speculate about the

nature of these proofs, she continues, "These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them." ³

The temptations and advertised evils of our day do indeed challenge us to show higher proofs of our understanding of man's oneness with Spirit, God, as His reflection. Are we or are we not showing these proofs? We need to ask ourselves each day whether we have demonstrated higher proofs of the power of the Christ that day, whether we have destroyed some claim of evil—of resentment, sickness, loneliness, or grief.

The opportunity for us to rise above some false claim of material sense and prove the omnipotence and omnipresence of Life, Truth, and Love constantly presents itself. And we need to be on the alert to detect and make use of these moments.

Just before I started writing this article, I received a message of the death of a very dear and close family member. At the spark of the moment I felt a great sense of grief and loss. But before this sense could take firm hold of thought, I turned to my pastor, the Bible and *Science and Health*, to study the week's Bible Lesson in the *Christian Science Quarterly*. The subject was "Are Sin, Disease, and Death Real?" Here was an opportunity to prove the power of the Christ to lift me above belief in the discordant claims of physical sense.

Section by section as I studied the lesson, I saw the emptiness of this claim of death, its powerlessness to give pain and sorrow. Every statement of the lesson glowed with new light and life and meaning. One passage that I found especially inspiring was this: "The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science,—evidence so important to mortals." ⁴

Here I found the opportunity and need to give a proof of resurrection from the painful belief of material life and death. This resurrection is what enables all of us to be victorious over every claim of evil. It establishes our mental footsteps in the path to ascension. As we advance we realize ever more clearly that every message from material sense is just plain hoax, completely unreliable, and that when so recognized cannot affect our joy, satisfaction, and progress.

Whenever we are confronted with any evidence of physical sense that seems to give us pain or fear, we can claim on authority of the Bible that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"⁵ because we are in reality His spiritual offspring. And the demonstration of this spirit "of power, and of love, and of a sound mind" through the understanding of these words will lead us to realize the falsity of the material evidence that would steal away our joy and health and peace—even its nothingness. Then we will enjoy the victory of the power of the Christ.

"A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that the friend's real death would bring," Mrs. Eddy writes. "You think that your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief, and you learn that your suffering was merely the result of your belief." She continues: "Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine wisdom will then be understood."⁶

We prove the healing power of Spirit as we give up the belief of life in matter. And we destroy this belief in matter's claim to life by understanding the allness of Mind. Moreover, we can exercise dominion over small or big issues. But our demonstration and proof of spiritual power depend on the degree of our spiritual dedication and understanding of our unity with the Father as His children. By recognizing our real being as expressions of the one Mind, God, reflecting the omnipotence and omnipresence of this Mind and including all spiritual ideas, we will have the right ideas necessary to heal a situation.

The Science of Christ, the Science of real being, is able to heal every discord by revealing that we are actually the children of God and therefore not limited in any way, because there is no space or time or matter to limit us. God's unlimited joy, peace, supply, intelligence, presence, wisdom, inspiration, integrity, completeness, are ours to prove daily.

¹ John 14:12; ² Isa. 61:1-3; ³ *Science and Health*, p. 233; ⁴ *ibid.*, p. 42; ⁵ II Tim. 1:7; ⁶ *Science and Health*, p. 386.

Prayer for myself

Prayer for myself is "Let!"
Not flesh,
but Spirit.
Let me be used
by Soul's own tender grace,
to be as transparent as Gethsemane's
"Nevertheless not as I will,"
finding already in Mind
the seed of "Father, forgive . . ."
My prayer is for a clear ringing
fidelity,
sounding Truth's still, repeating
harmonies—
prayer so integral
that one
turning to me
finds
no door of personality
at which to pause
but feels at once the welcome
of Love's embrace.

CAROLYN FAY RUFFIN

Editorials



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From the Directors The Christian Science Monitor

When our beloved Leader, Mary Baker Eddy, founded the Church of Christ, Scientist, she was acting under divine orders. As the organization of her Church developed, each step was taken as God impelled her to act. It was not her desires, but the divine will as unfolded to her, to which she responded. The result is that she established an incomparable system of spiritual education and communication. In so doing, she was acting under the same authority that impelled Christ Jesus to say (John 5:30), "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Her system of education and communication is complete in every respect. Each Church activity she founded and provided for in the *Manual of The Mother Church*—such as the Lesson-Sermon, class instruction, lectures, periodicals—each is designed to enlighten the student spiritually, to improve his perception of spiritual reality, and to strengthen his capacity to demonstrate divine Science. Moreover, these activities are directed not to the student of Christian Science alone, but to all who are reaching out for a genuine spiritual solution to the world's problems.

When one considers in this light the various activities of the Church Mrs. Eddy established, he recognizes that each of them has a unique, divinely impelled purpose, that each is an integral part of the whole structure of the Church, and that not one of them can be dispensed with.

The final major step our Leader took to complete her system was the founding of *The Christian Science Monitor*, a step provided for earlier in Article XXV, Section 6, of the *Manual*, relating to "periodicals which shall at any time be published by The Christian Science Publishing Society." The *Monitor* was not to be simply a good newspaper published by the Church. Mrs. Eddy saw it as inseparable, undivided, from the Church and its mission to respond to humanity's need. She designates the purpose of the *Monitor* "to spread undivided the Science that operates unspent" (*The First Church of Christ, Scientist, and Miscellany*, p. 353).

The Christian Science Monitor needs to be seen as inseparable from the purpose and effectiveness of the entire system of education and communication Mrs. Eddy founded. This system, seen in its wholeness, testifies to Love's embrace of humanity through which ultimately all people will attain full salvation from sin, sickness, and death.

The time has come for students of Christian Science to examine their concept and their support of the *Monitor* in a new light. It is not enough to compare its news content with that of some other fine newspapers. More than a good newspaper, it plays an essential role in our demonstration of divine Love's response to humanity's need. When its function is understood and loved, and prayerfully supported as representing "the Science that operates unspent," then we will see it better fulfilling its divinely authorized purpose. The *Monitor* today has readers in most parts of the world, but its potential service to humanity is immeasurable. It will be increasingly effective as we understand better its true mission and the spiritual authority that supports it.

In the message from The Christian Science Board of Directors given at the Annual Meeting of The Mother Church this year, we announced the establishment of an Endowment Fund for the *Monitor*. As stated in that announcement, "... the *Monitor* is absolutely vital and necessary to the work of our Cause. Because this is true, and because of the severe challenges the *Monitor* is facing in the present-day economy, your Board of Directors is announcing today the opening of a new channel through which Christian Scientists and others who love the *Monitor* may support it. We are happy to announce the opening of an Endowment

Fund for The Christian Science Monitor, and we invite your participation.

“Let us emphasize that this is a major undertaking. In these inflationary times many quality publications have disappeared. The *Monitor* is confronted with tremendous demands because of its widely scattered readership and its exceptionally high standards for advertising and editorial content. Expensive but unavoidable changes in newspaper technology press in upon us. And yet there has rarely been a time when the need for the *Monitor*’s voice in public affairs was so great, rarely a time when its opportunities for service to mankind were so promising.

“The *Monitor* Endowment Fund will provide an outstanding opportunity for all of us to do something tangible, over and above our normal support of our church, to strengthen our newspaper, to improve the mental environment of society, and to reach mankind with the liberating Truth given in Christian Science.”

Those who would like to support the *Monitor* through its Endowment Fund are invited to send contributions for this purpose to the Church Treasurer. Contributions should be clearly designated for the Endowment Fund for The Christian Science Monitor and sent to:

Marc Engeler, Treasurer
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

A simple, usable rule

The rule that is simple and provable is the rule of perfection. We find out about what it is and how to apply it in Christian Science. "The Science of being furnishes the rule of perfection, and brings immortality to light,"¹ Mary Baker Eddy explains.

That perfection is a rule, and a usable one, is the sort of claim it's easy to be skeptical about. But if you've never thought about this point before, then be curious rather than skeptical. Because this rule can change the whole course of your thinking and life.

The perfection of God and of man as God's image is a key item of Christian Science. It's a fact we need to remind ourselves of frequently, regardless of how long we've studied Christian Science. If it seems so startling, this is because so much of human reasoning flows from imperfection—and arrives at imperfection. The spiritually scientific way is to begin with the divine and to conclude with the perfect derivative of the divine—that is, immaculate man and unblemished universe.

The method of Christian Science in proving the presence of perfection is unique. This Science doesn't encourage us to *search* for perfection so much as it shows us how to recognize perfection as the immediate reality. It shows us how to do better than reasoning up to perfection—how to start with perfection as a fundamental truth of being. A perfect foundation is necessary for a perfect structure. A distorted premise leads us to distorted conclusions. "Perfection is gained only by perfection,"² Mrs. Eddy points out.

The rule of universal perfection is simple, but it is not simplistic. Most of us look about us and see a very unsatisfactory world with too few glimmers of the ideal. Christian Science doesn't assert that human beings should merely delude themselves into believing they live in a perfect world, even though it doesn't seem so. That woes and troubles need to be resolved is a solid plank in the platform of Christian Science practice. But an important question is, Will the imperfections be most effectively resolved by seeing them as inherently real or as essentially unreal?

The more we understand the perfection of God and His cre-

ation, as it's stated in the opening passages of Genesis, the more confident we are that marred lives and sick people can be helped and healed. Realizing divine perfection does not induce us to ignore mankind's troubles; it gives us the basis on which to help cure them.

The human idealist and the human perfectionist may be subject to much disappointment. The more idealistic they are, the more frustrated—perceiving the perfect as too far in the future or, often, just beyond reach. But the metaphysical perfectionist is learning that perfection is not a potential of matter but a reality of Spirit. It is not a burdening demand on mortals but an eternal characteristic of the immortal idea of God. And this idea constitutes the true individuality of everyone.

The millennium is often thought of as some ideal condition way out in front of us that mankind probably will never reach. Because Mrs. Eddy comprehended the present perfection of God and His universe, and this was the basis of her thought, she had a unique insight into the nature—and the time—of the millennium. "The millennium is a state and stage of mental advancement," she writes, "going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth."³ Since "the millennium is a state and stage of mental advancement," we can begin enjoying some aspects of it without delay.

And we can contribute to it. The significant thing is the tempo of our own mental advancement. In our early months or years of study of Christian Science we may think of perfection as something ahead to be labored for. But spiritual progress leads us to see that everything real is always perfect, was perfect before time began. And we see that this flawlessness is true of our actual nature in God's likeness. We see the universality of this truth. We find more and more that in our demonstration of Christian Science our aim is not simply to bring about human improvement but to identify perfection right where the imperfect seems to be.

"Jesus required neither cycles of time nor thought in order to

mature fitness for perfection and its possibilities,"⁴ Mrs. Eddy says. In the measure that we accept the premises and reasoning of the Science of Christ we discard the belief that perfection, made evident in healing and health, has to involve a span of time or a labored mental process.

Perfection is the simple and usable rule given to us in the Science of being. Because you, the reader, express God's perfection in your real being in this very instant, it is possible for you to prove it.

GEOFFREY J. BARRATT

¹ *Science and Health with Key to the Scriptures*, p. 336; ² *ibid.*, p. 290; ³ *The First Church of Christ, Scientist, and Miscellany*, pp. 239-240; ⁴ *Unity of Good*, p. 11.

Guidance through Christ, not chronology

Right acts need to be performed at the right time or they may turn out to be worthless or even harmful. "A word spoken in due season, how good is it!"¹ says the writer of the book of Proverbs. Yet many of us can recall occasions when a good and helpful word spoken out of season has caused trouble, or when a good deed has turned out to be unwelcome because it was performed at an inappropriate moment. Clearly, wise guidance is needed if we are to act altogether wisely.

Timing has become a popular subject in the world today. Millions consult astrological diagrams, while others study biorhythm charts to determine whether certain days are likely to be propitious for their performance of certain acts.

Astrology has long sought to persuade us that the position of the stars is able to affect our human destiny, and to determine the success or failure of our actions. The more recently devised system of biorhythms rests on the belief that human beings are mechanical, subject to regular physical, emotional, and intellectual fluctuations. It claims to be able to help people to know

when their minds and bodies will be at the peak of their strength and ability, and will therefore be most likely to be successful in any undertaking. Inspiration and divine guidance are excluded from the calculations in both cases. Charts are made on a purely mechanical basis on the superstitious assumption that man is mortal, born into matter on a certain date in time, and that he is wholly governed by physical forces beyond his control. These systems would reduce man to the status of a robot, functioning automatically and unthinkingly according to time-tables produced, as it were, by a computer.

But this is a travesty of truth. The real individuality of man is spiritual. Man is God's, Spirit's, expression. He does not exist in a finite time-world subject to fluctuation, but in infinite Mind, where life is eternal, and strength and wisdom invariable. The real man, created by God, is moved by divine Spirit, energized and made capable by Spirit. God, Spirit, is the supreme, eternal Principle, governing the entire spiritual universe and man unerringly through divine laws of harmony. His creations are never less than the reflection of His own perfect being. They are constantly directed in all that He has for them to do, and equipped with the spiritual qualities that will make them able to fulfill His purpose to perfection.

Christ Jesus knew these facts to be true and proved them in his unhurried but incomparably successful life on earth. The Bible tells us he once went "in the power of the Spirit into Galilee," and when he attended the synagogue in Nazareth he read from the book of Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" ²

The Master's confidence in his Father was complete. He used no charts and calculations to direct him. He looked only to God for guidance and yielded wholly to Spirit's power to place him where he should be at any given time, and to enable him to accomplish whatever God required of him at that time—and so may we. Enlightened by the same Christly understanding the Master exemplified, Mrs. Eddy, the Discoverer and Founder of

Christian Science, makes clear that we can confidently trust in God, Spirit, to direct us into right paths and right timing, so that harmony will be maintained according to the law of Spirit.

In *Science and Health* she writes: "Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood."³ And she also explains, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is."⁴

Through the ages people have had a tendency to look for counsel to the stars and to those pseudowise men and women who claimed to interpret the all-governing purposes of celestial powers. These superstitious arts were the forerunners of the horoscopes and charts of today; and the Old Testament prophet's rebuke of those who trust in "the astrologers, the stargazers, the monthly prognosticators," still holds true. "Thus saith the Lord, thy Redeemer, the Holy One of Israel," he tells the people, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."⁵

In this age Christian Science is making clear the truly wise way of getting guidance by consulting God, Spirit, rather than mortal systems. Mrs. Eddy stated her own position when she wrote: "All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither."⁶

While establishing her Church, Mrs. Eddy looked only to God, divine Spirit, for the wisdom to know what course to take, and when. Under His guidance the timing of each step was as sure and successful as the whole accomplishment itself. And so may ours be also if we follow her example in faithfully waiting on God and acting not only *as* but *when* He alone directs.

NAOMI PRICE

¹ Prov. 15:23; ² Luke 4:14, 18; ³ *Science and Health*, p. 246; ⁴ *ibid.*, p. 171; ⁵ Isa. 47:13; 48:17; ⁶ *Miscellaneous Writings*, p. 158.

Angels on the boat

Amy Lynn Faulstich
(written at age 9)

It's good to know that God's angel thoughts are always with us. They tell us the right things to do.

I learned about angels in my Christian Science Sunday School when our teacher had us read Mrs. Eddy's definition on page 581 in *Science and Health*. I like it that angels are "God's thoughts passing to man." When I practice my time tests in math, the angel thoughts are with me. When I take the test, I don't expect mistakes because I know God doesn't make mistakes.

Sometimes things happen that we don't expect, but God's angels tell us what to do. Here is an example.

One day my grandparents, my two brothers, and I were out in our boat on Lake Michigan. We decided to visit the lighthouse. We tied up the boat. Just when I was ready to jump from the boat to the lighthouse a big speedboat went by. It made high waves that rocked our boat hard.

There was just a narrow gunwale for my toes and the edge of the boat top for my fingers to hold to.

Fear said, "If you fall you could get crushed between the boat and the lighthouse wall."

But God's thoughts said, "Don't be scared, because God is here. Hang on tight." So I did. Just then an amazing thing happened. Both ropes tore loose from the moorings. This had never happened before. If I hadn't been holding on so tightly it could have been bad.

My grandfather took the boat to quiet water where I could get inside. We all said thank you to God for taking such good care of us.

Then we went back to the lighthouse. This time I made the jump. We went to the top of the lighthouse, and my grandfather took a picture of us up there. There's a Bible verse that says: "He shall give his angels charge over thee, to keep thee in all thy ways."¹

¹ Ps. 91:11.



My favorite Bible verse

Courtenay Cassel
(written at age 9)

“God is our refuge and strength, a very present help in trouble”¹ tells me that because God is eternal my strength is eternal.

I also like the part that tells me God helps me in trouble. So when I am in trouble, I remember that God is present.

The second verse of Hymn No. 53 in the *Christian Science Hymnal* begins, “He our ever-present guide,” which also brings out the fact that God is present always.

If we are aware of God being ever present, and that we are His reflection, how can there be trouble?

¹ Ps. 46:1.

New booklet for boys

"STRAIGHT TALK"

What's going on in your life?
How do you think about girls?
Exams? Sports? Drugs?

Nine short articles show how
Christian Scientists deal with
these questions. Five of the
articles are by young men
themselves.

"Straight Talk": \$1.50 at
Christian Science Reading
Rooms. Companion to
"It's About You," for girls.
Both from

The Christian Science
Publishing Society
One Norway Street
Boston, MA, U.S.A. 02115



Testimonies of Christian Science Healing

While carrying our first child I made a major decision: to be a faithful, practicing Christian Scientist. I realized I could not accept any other way of life. In order to accept Science more fully, I needed to understand it clearly; to be a practicing Christian Scientist, I needed to learn how to implement the teaching. Thus, the way opened for me to take Primary class instruction.

When our daughter was five weeks old, I left for class and came home two weeks later, filled with the most precious gift I could ever give her—a clearer, workable understanding of Christian Science. The seed had been sown, and we have been reaping the harvest ever since.

One afternoon, about eighteen months later, I walked in on our daughter to find her in a state of convulsion complicated by lockjaw. There was nothing material I could do for her at that moment, and it appeared I was losing her. Mary Baker Eddy tells us (*Science and Health with Key to the Scriptures*, p. 1), “Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.” I prayed aloud the Lord’s Prayer with its spiritual interpretation by Mrs. Eddy. The first lines read (*ibid.*, p. 16):

“Our Father which art in heaven,
Our Father-Mother God, all-harmonious.”

I then affirmed the absolute truth of the child’s perfect nature with “the scientific statement of being” from *Science and Health*

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

(see p. 468). I realized that we could not lose this child and thought of the line from Mrs. Eddy's poem "The Mother's Evening Prayer" (*Poems*, p. 4): "His arm encircles me, and mine, and all." As I embraced all mankind in my thought, understanding that the God-given state of perfection was as true for all mankind as it was for me and mine, the convulsion ceased, and the child fell asleep.

At this point a Christian Science practitioner was contacted, and she assured me she would pray for the child. I continued to pray for myself to see that what appeared to be a severe illness was but a subjective state of mortal mind and had never really gone on in God's allness.

In a very short time the child sat up and breathed a huge sigh. As her eyes met mine she smiled. At that point I was able to let go of her, trusting God's healing presence and feeling, as the Shunammite woman in the Bible did, that "it is well" (II Kings 4:26). No matter how alarming the human picture appears to be, Truth is able to conquer it. Our daughter woke perfectly well. There was no recuperative period needed.

Truth's supremacy was proved again, several years later, when our two-year-old son pulled a pot of boiling water over onto his bare stomach while we were camping. Once again we turned to God in prayer. This time even our daughter offered her help by singing favorite hymns and assuring her brother he didn't need to cry, he only needed to feel God's love. We were able to get to a phone in a short time to call a practitioner. He prayed both for the child and for us, as it seemed fear and guilt were very much a part of our thought at that moment. We were asked to pray over the idea of spiritual substance and also to read the Bible Lesson in the *Christian Science Quarterly* to the child. A Christian Science nurse was contacted, and she helped us with expert care for the child. To us the picture was most unpleasant and painful. The child's grandmother, a Christian Scientist, offered to take him for a day, giving us an opportunity to look away from the material picture and to get our thought in line with what was really true about the child of God. When we picked up our son the next day, he was completely free of pain, and all evidence of the burn was cleared away within days.

I am most grateful that I chose to be a Christian Scientist, and I am even more grateful that our children are a fourth generation of living proof that Christian Science is a practical, demonstrable way of life.

(Mrs.) MARY JANE SCHULZE
Montgomery, Massachusetts

I offered to care for our grandson to give his parents an opportunity to study quietly. When I undressed him, I saw what appeared to be an alarming physical condition. The wee one, who had been joyful up to this point, felt my alarm and became hysterical. I spoke aloud to him the Lord's Prayer and assured him of God's love, but to no avail. I put him to bed and turned unreservedly to prayer. I realized the allness of God, good, and the nothingness of error—fear, burn, anger, remorse. I declared vehemently the perfection of man as God's idea. Within minutes the child stopped crying, put his hand in mine, and said quietly, "I don't hurt anymore, Nanny." We rejoiced together in God's love for His beloveds. Our grandson fell into a peaceful sleep for several hours and woke happy and free. The next time I saw him he was playing on his stomach on our living room floor with his little cousin. Although the effects of burn did not disappear for several days, there was no more pain. Divine Love had dried the tears.

Our lives have been richly blessed by the study of Christian Science.

(Mrs.) ELAINE M. DYSON
Longmeadow, Massachusetts



My first healing in Christian Science occurred over forty years ago. It started me on the road to a more purposeful, scientific way of thought and life.

I had been receiving medical treatment for a skin condition that was aggravated by my clothing. One day, shortly after moving into the home of the student who had introduced me to Christian Science, I was preparing to see the doctor again,

although the medication had not helped. On the table in the hallway lay a copy of *Science and Health* by Mrs. Eddy. I picked up the book and opened it at random. What I read convinced me that Christian healing is as effective today as in Christ Jesus' time. And that indeed there is but one Physician, God, who could heal me; therefore I didn't need to see a doctor. I was so convinced of this truth that I felt a wonderful peace, and I knew I was healed. I removed the protective bandages, threw away the medication, and within a short time all evidence of the skin condition had disappeared.

However, a few weeks later the trouble recurred. But I put my trust in God and prayerfully studied Hymn No. 64 in the *Christian Science Hymnal*. The second verse reads:

I reach Mind's open door, and at its portal
I know that where I stand is holy ground;
I feel the calm and joy of things immortal,
The loveliness of Love is all around.

I felt that I *was* on holy ground, in the pure consciousness of God's care, surrounded by Love. This was the end of the skin condition, and my healing proved permanent.

Other healings include that of a dislocated shoulder, which yielded instantly to my declaration that nothing could be out of place in divine Mind. Another time, a back injury was healed as I read the current Bible Lesson in the *Christian Science Quarterly* on the subject of "Mind," and I was able to continue on a trip. A fractured shoulder was set through prayer. This was not an immediate healing, but there was little discomfort, and there was a great feeling of Love's ever-presence. I'm grateful for the help of the practitioner who prayed for me at this time.

There have been many more proofs of God's care, but this one stands out to me. One morning I arose and found one leg was painful and would not bear my weight. A practitioner was called to give treatment, and in a few minutes the pain eased. The thought that healing is for the glory of God was predominant, and I was not afraid. Later the practitioner came to see me, and we both affirmed the truth of man's perfection and indestructibility as an idea of God, ever at one with Him. The following day I was up and free of the difficulty.

Mrs. Eddy has provided us with many avenues of spiritual growth, including membership in The Mother Church and a branch church and class instruction, for which I am truly grateful. How well she knew, "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (*Science and Health*, p. 4).

(Mrs.) OLIVE M. LAWRENCE
Fargo, North Dakota



Since my first testimony of healing was published in *The Christian Science Journal* for November 1957, I have had many more healings, and with these a deeper gratitude to God for His healing gift, the Science of Christ, or Christian Science. Mrs. Eddy states in *Science and Health* (p. 174): "Truth is revealed. It needs only to be practised."

Four years ago I had an alarming internal physical disorder. Because of strong family opposition to Christian Science, I was unable to have treatment by a Christian Science practitioner. I was also under constant pressure to have medical attention. I resisted for several days, but finally consented to go to a clinic. Several tests and X-rays were made, and I was requested to return in a few days to hear the results. On returning to the clinic I found the diagnosis was confused and unsure. Some medication was suggested but no surgery. In fact, in a surprisingly short time the doctor in charge seemed anxious to drop the case, and no other medical request was made on me.

This medical release brought me great joy and freedom to continue my own prayerful work to overcome this condition. But after a few days, and just as the internal physical condition seemed to be yielding to my prayers, a serious mental deterioration set in. I found myself unable to make simple decisions. I would start a conversation and often be unable to complete it. This was a cause of alarm in the home, but since it had been seen that the medical profession couldn't help me, no request was made for me to see a doctor.

This mental condition grew rapidly worse. When the sugges-

tion of suicide occurred to me, I realized I had reached a desperate point. I knew I had to turn unreservedly and wholeheartedly to God. I ceased struggling and said, "Father, I have reached the end. Show me what I must do!" Instantly this Bible statement came to me (Ps. 17:15): "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This quotation had come to me several times during the past several months, but I had always put it aside as not being meaningful at the time. But it persisted and replaced all evil thought. I suddenly realized it was truly a message from God. With joy I went over the statement word for word until I saw clearly something of its true meaning.

After I had spent much time on this statement from Psalms, other healing messages from the Bible proved of great help. We read (II Tim. 1:7), "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." One passage that inspired me from *Science and Health* by Mrs. Eddy reads (p. 393): "Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." At this same time, a friend, knowing something of my situation, agreed to help me through prayer. In the next three days all opposition in my family to help for me from a Christian Science practitioner vanished. The practitioner's work was a major factor in my complete freedom from the terrible mental darkness. My gratitude to him for his unselfish and loving help will always be great.

I had lost almost all joy and gratitude. As I continued to awake to my true selfhood as a child of God, wisdom continued to supply this need when I found several inspiring articles on joy and gratitude in the current issues of the *Journal* and *Sentinel*. I pored over these articles for several days, drinking in their inspiring messages. Another source of healing was the *Christian Science Hymnal*. I found the hymns truly a source of regeneration.

A final impetus to healing was my return to teaching a Sunday School class. I found a new student in my class who had just moved into the area. She was a junior high school student

who had been raised in Christian Science and was very eager to learn and to put into practice what she was learning. Scarcely a Sunday went by that this student didn't joyfully tell how she was able to overcome discordant conditions at home, or in school, by applying Science.

The only way to fully express gratitude to our Father-Mother God for my complete restoration to health is to follow the Master's injunction (John 14:15), "If ye love me, keep my commandments."

JOHN L. STARRETT
Johnson City, Tennessee



Over sixty years ago my mother had a beautiful healing of stomach trouble through the application of Christian Science.

At a very early age I had a healing of difficulty with adenoids and tonsils. Previous to my relying on Christian Science for healing, a doctor had said that he would not be responsible for the consequences if the adenoids and tonsils were not taken out immediately. Through prayer in Christian Science the difficulty was healed practically overnight, and I was never bothered again.

I had the blessing and joy of attending Christian Science Sunday School, and I learned many truths there. I know that it was through this teaching that I had no desire to smoke or drink, and that my teen-age years were protected from many trials.

Before I was twenty, I had the opportunity to serve for a short while at the Christian Science Benevolent Association on Pacific Coast. There I learned it was not the work we were doing that was primary, but the Godlike qualities we were expressing. With the right approach, our work would not be a burden but a joy.

Also, while there I had the problem of being impressed by mortal pictures. I felt I should erase them from consciousness. A Christian Science practitioner said to me, "You wouldn't try to erase a shadow, would you? You would put the light all around." So I saw that when we flood thought with the light of Truth, there is no room for the darkness of erroneous pictures. This has helped me many times since.

So often I have had healings by not accepting the “counterfeit.” I liken a difficulty to a counterfeit bill. It need never be accepted as real. The larger ones are no more real than the smaller ones. How does a teller in a bank know a counterfeit bill? He studies the real until he knows it so well that a counterfeit of any kind would show up immediately. Christian Science teaches us the real, and our spiritual understanding of divine reality, exclusive of discord, brings healing.

When a close relative passed on, I could feel the love of God expressed by those around me, and I was healed of grief. Previously I had read Mrs. Eddy’s article “Is There no Death?” (see *Unity of Good*, pp. 37–43), and its message comforted me.

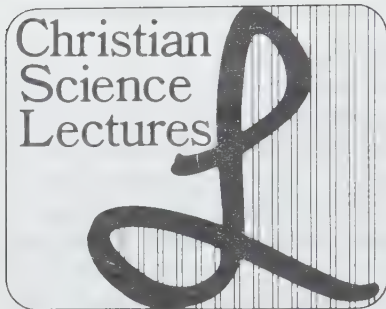
At one time I was bothered for several years with pains in my back and stomach. Despite my prayers, this condition didn’t seem to yield. One Wednesday night a woman gave a testimony in our branch church, in which she related how Mrs. Eddy once asked her household to pray in the face of an approaching cyclone; it veered away and did no damage. Inspired by this account, that night after I had retired I literally stood up on my feet and said, “I refuse to be mesmerized.” The healing of the painful condition was instantaneous. This was over ten years ago, and there has been no recurrence.

Just recently I had a cough that seemed to drag on. The thought “ $2 \times 2 = 4$ ” came, followed by, “You don’t have to make 2×2 be 4—it is.” Also a realization of the infinite nature of scientific truth came forcibly to me. I had my healing. I have always been fond of mathematics, as it is provable. I love Christian Science because it is provable. You don’t have to make the divine Principle—perfect God, creating perfect man—true; *it is*. And it is infinite.

This past year Mrs. Eddy’s definition of “good” has stood out to me and has been very influential in my life (*Science and Health*, p. 587): “GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.”

I am grateful.

(Mrs.) THELMA P. IDZAL
Portland, Oregon



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

SOUTH WEST AFRICA

Windhoek: Continental Hotel, Kaiserstr., 8:30 p.m., Tues., Sept. 12. In German. "The Spiritual Basis of Health" (Ferris)

UNITED STATES

(Week of July 23 to 29, and some earlier dates)

CALIFORNIA—Palo Alto (First): Church, 661 Bryant St., 8 p.m., Thurs., July 13.‡ "Claim Your Real Inheritance" (Tuttle)

ILLINOIS—Chicago (Second): Church, 2700 N. Pine Grove Ave., 8 p.m., Mon., July 24.‡ "Dare to Care" (Houston)

MAINE—Harrison (Society, Fryeburg): Camp Newfound-Owatonna (out of doors—weather permitting), Rte. 35, 3 p.m., Sun., July 23.‡ "The Life That Is Worth Living" (Henniker-Heaton)

MARYLAND—Baltimore (Third): Church, 702 Cathedral St., 7:30 p.m., Thurs., July 27. "No, You're Not Trapped!" (Leever)

NEW HAMPSHIRE—Rindge (First, Derry): Cathedral of the Pines, 3 p.m., Sat., July 22. "The Life That Is Worth Living" (Henniker-Heaton)

NEW JERSEY—Asbury Park: Paramount Theater, Ocean and Fifth Aves., on Boardwalk, 11 a.m., Sat., July 29. "Quit Conspiring Against Yourself!" (Leever)

NORTH CAROLINA—Waynesville (First, Asheville): Country Club Inn, Blue Ridge Conference Rm., Country Club Dr., 3:30 p.m., Sun., July 23. "Quit Conspiring Against Yourself!" (Leever)

VIRGINIA—Springfield: W. Springfield High School, 8 p.m., Tues., July 25.‡ "Quit Conspiring Against Yourself!" (Leever)

WISCONSIN—Oconto: Church, corner of Chicago and Main Sts., 2:30 p.m., Sun., July 23. "Why Spiritual Healing?" (McClain)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

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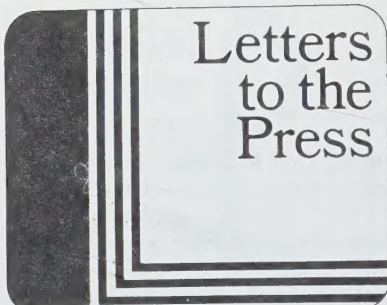
1875-1882 *Lynn, Massachusetts*—12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

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Letters to the Press

From Christian Science
Committees on Publication

Newsweek

New York, New York

Contrary to the views reported in your article "Ailing Mother Church" (RELIGION, Jan. 30), the Church of Christ, Scientist, is

alive and kicking. Far from decline in financial support of the Church by Christian Scientists, individual contributions in the past five years have increased substantially. Far from monthly cases of local churches severing their ties with the Mother organization, only two churches anywhere in the world have done so since 1950. Not a single existing branch church has come out in support of the disgruntled few. Some local churches have disbanded over the years for lack of members, but it falsifies the situation to ignore all evidence of new growth and vitality as well as of continuing unity.

J. BURGESS STOKES
Manager

Committees on Publication

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

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Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.

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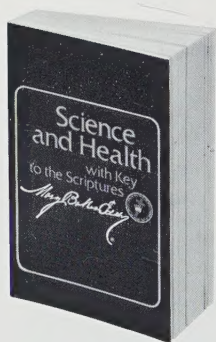
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You can get a copy of *Science and Health* at the Christian Science Reading Room near you. Or you can send direct today by enclosing \$3.00 plus \$.50 to cover mailing to:

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